

A Theology v. 07. III

SERMON

Preached at

ST. PAUL'S CROSS,

On good Friday, April 16.

1625.

By a late Reverend Bishop of the Church of
ENGLAND.

Edmund Glarington on
Wednesday, 13th of
December, 1683.
Premium. 03d. 15s.



London,

Printed by WILLIBENTLEY,
for Thomas Heath, in Russell-street, near the
Piazza of Covent-Garden, 1653. Perlegi.

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2000 ft. above sea level
1800 ft. above sea level
Alt = 1620

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S E R M O N

Preached at

.S. PAUL'S CROSS,

•On Good Friday; April. 16. 1625.

the text = Revel. 1. 5, 6. uerces. of
actions.
Unto him that loved us, and washed us from our sins in
his own bloud, and hath made us Kings, and Priests
to God, and his Father : to him be glory, and domi-
nion for ever, and ever, Amen. 11 = off 11 = off



Need not speak much for the fitness of this Text: the bloud of that immaculate lamb, which is sprinckled upon the posts of it, will tell you that it is a Text for the day; as the bloud of the Patchall Lamb, being stricken upon the lintels and posts of the doors, did signify unto God, that those were the houses of the *Israelites*. And yet there is a nearer resemblance, a sweeter harmony between them than this too; for if any man shall express his zeal to the day in the words of the Prophet *David*. *Hic*

est dies quem fecit Dominus. This &c. *Psal. 118. 24.*
 I must express my zeal to the Text in the same
 words too, but with a little inversion, *Hic est Do-*
minus qui fecit diem. This &c, heer's his Character,
 He that loved us &c, and therefore well doth he
 deserve an *ei gloria*, as it is the busines of the day,
 so is it the summ of the Text, that we give him,
 the glory. Indeed, the further we looke into it,
 the more cause shall we finde so to do : for it is a
 Text of degrees ; and as sometimes they did to the
 Throne of *Solomon*, so may we ascend here to the
 Throne of the *Lamb* by six steps ; the first is, *quod*
dilexerit, It is much that God, out of himself, should
 finde any thing that might be the object of his love.
 But, *quod nos*, that he chose us to be that object,
 that he loved us, it is much more ; that's the Second
 step. *Quod laverit*, that he loved us so well as to
 wash us from our sins, that's the Third. *Quod pro-*
prio sanguine, that he washed, not with the bloud of
Bulls or of *Goats*, but in his own bloud, that's the
 Fourth. *Quod regibus & sacerdosibus*, that he washed
 us so clean as to prepare us for a sacred Unction, to
 super-induce a new purity and dignity too, to make us
 Kings and Priests, that's the Fifth. *Quod deo & patri*,
 that he hath made us not ordinary Kings or ordina-
 ry Priests, but Kings and Priests to God his Father,
 that's the Sixth. There is an *ei gloria* that attends
 upon each of those, and it hath as many degrees
 too, and good reason : that as God ascends in his
 blessings, we also should ascend in our thankfulness.
 When we shall have led you up these steps, and
 brought you into his presence, who is the Prince of
 the

the Kings of the earth, as it is in the *verse* before my *Text*, then this same ~~succession~~ will be at his full exaltation. So I trust, will your zeal be too : that with humble and thankfull hearts we may all cast down our selves at the feet of so glorious a *Majesty*, to give him the praise of so great blessings. *To him that loved us*, &c.

1. The first thing that we are to speak of, is the love of our Saviour as he was God, for it is his divinitie that quickens all here : otherwise his love could have done us no good ; his bloud could not have washed away our sins, he could not have made us Kings and Priests ; neither might we thus have ascribed glory and dominion unto him, had he not been God, and so the first step in this gradation here, is the love of God. And as it is the first, so is it the hardest of all the rest ; for if we can but once get footing in his love, then the ascent is easie. It is an old Proverb, *viam qui nescit qua veniat ad mare, amnem oportet ut querat comitem sibi.* He that knows not &c. It is not possible that thou shouldest finde out the way to the red sea of thy Saviours bloud, that bottomless Ocean of all blessings, except thou first finde out the fountain of his love, from whence they all spring, and that current will soon guide thee thither. But alas, where shall I first begin my discourse of the love of God ? or how shall I presume to weave a web of such golden subtle threds, in such a rotten and rusty loome ?

The beloved Disciple that leaned upon our Saviours breast, and so might learn more in a dream upon such a pillow, than we can do by all our study,

he makes Love to be the very essence and character of God himself, the sum and Center of all his perfections; for he says that God is Love. Surely then, as he is, so is his Love, unspeakable and infinite. 'Tis true, it is compared in Scripture sometimes to the love of parents towards their children, and sometimes to the love of a husband towards his wife, but, *parum est*, it is too little; our Saviour in the Gospel resembleth it to the love of friends, and it may seem, that's the greatest love that can be among men, for there is the greatest expression; greater love than this hath no man, than to lay down his life for his friends; and yet, *minus est*, still not enough. Alas, these are but poor expressions of his love, because the wings of our dull concept are so clogged with earth, that they cannot fly above the region of sense, because we know no greater love: It hath pleased God to stoole to our grossnes, to cloath his love in such poor rags as these comparisons are, which otherwise in it self, could our weak eyes behold the lustre, could our tenderness endure the heat, is infinitely more fervent and more glorious. The flame was never yet so great in any mortal heart, but that it had a time to kindle; there was a time when he did not love, and it had a time to die too; there was a time when his love was at an end: and many are the alterations that it suffers in the mean time: sometimes it is in the full, and sometimes in the waine, and sometimes under an Eclipse, yea, and many times his Moon is turn'd into bloud, the greatest love into the greatest hatred.

But as God never begun, so can he never cease

D

to love. He loves from all eternity ; and whom he loves, he loves to the end, and in the end, and after the end, and without end, unto all eternity too ; and as in him, so in his love there is neither variableness, &c. Where then may we finde out a fit object for this love ? Shall we seek for one that stands in the same exaltation with it, then it must reflect upon God himself. For out of the deity, all the Creatures in Heaven and Earth have not worth enough to countervale it ; though all the righteousness of the Saints, and all the sufferings of the Martyrs, and all the services that ever the good Angels have done, should be put into the scale, yet so far will all this be from counterpoysing the love of God, that you were as good weigh a feather against a mill-stone, nay, it will not come so near, *quia finiti ad infinitum nulla* proportion *believe* the finite worth of the Creature, and the infinite love of the Creator, there can be no proportion at all. Surely then it must needs cause this love a degree higher, and make it yet more admirable, if we enquire who they be upon whom he hath settled it, that's the Second step in this ascent here, *Quod nos*, that he hath made us the object of his love. And, alas, what are we? *Domine quid est homo*? Lord what is man that thou so lovest him, or the son of man that thou doest thus affect him ? Would you see him in his own colours, and in his native estate ? What then is he but a child of perdition, a Rebel against Heaven, a Traitor to Grace, an Enemie to God, and a Slave to the Devil. Shall we enquire after him once more ? If we do, the less worthy shall we finde him of Gods love. Let nature deck him

up, and set him out as well as she can, and what is he, but a glorious flower, a fading rose, a maze of fancies, a labyrinth of error, an unsatiable appetite, a mortal Angel, a reasonable beast, a vicious monster, and a piece of quick incarnate miserie? Here's a trim object for Gods love surely, yet for all this hath he loved us, and that not onely with an un-created love in the degrees of our election, *antequam essemus*, before we had any being, but also by a created love in the execution of that degree, in a real expression of that love *cum essemus*, when we had a being, & *cum inimici essemus*, and when in that being we were enemies to God; but such was the puissance, or rather the omnipotency of his love, that it soon overcame our enemies: when he had once spred that mantle over us, all our deformities were covered, and we, that before sate in darkness and in the shadow of death, have now received both light and strength from these beams to guide our feet &c. Yet notwithstanding we must distinguish here. For though he make the sun of his general love to shine upon all, so that nothing is hid from the heat thereof, yet is there another, an inward heat, and another, a secret influence, and another, a peculiar light which shines onely in the land of *Goshen*, in the Hemisphere of the Church, upon the *Israel*, the chosen of God: but was there any motive on their part that might induce God thus to love them? Was it because he foresaw they would deserve his love? That were to put the cart before the horses, the effect before the cause, which is an absurdity even in nature it self. No

God

God did not love them because they would be worthy, but if they be worthy ; it is therefore because he loved them. Predestination *ex premissis* is a Doctrine that the best of our adversaries are ashamed of, if their own *Catharinus* may have leave to speak, it is flat Pelagianism, and to be hissed at. Let it satisfie a sober man to know, that the love of God must be finally and totally resolved into the same *indoxizy*, his own pure will, his own good pleasure, as being the first motive, and highest cause thereof.

Well then, since God hath thus loved us, without any end or measure on his part, without any merit or motive on ours, certainly it was to this end, that in some measure we should love him again, since there are so many motives that invite us thereunto, so S. *Augustine* hath it ; *prævenit amore ut sequamur*, his love is gone before, that ours should follow, *flammas subjecit ut incendamur*. He hath put his sacred fire under our hearts, that they should be as jewel to entartan it, and so grow to a flame, and therefore *si pigri eramus ad amandum, non simus pigri ad redamandum* ; since we could not be beforehand with God to love him first, let us not be behindhand with him, since he loves us, let us love him again. But whete shall I first begin to incite you hereunto ? Did not the Priest *Esay* excuse himself for speaking of God, because his lips were polluted, and durst not attempt so high an enterprise, till with a burning coal of love his mouth was purifed ? Did not the *Seraphins*, glowing with fiery affections vail their feet with golden wings *Esay* 6.

Thereby shewing a reverent shame of their imperfect love, as unworthy of such a supreme Majesty: And what then shall I think or speak of his love, whose best knowldg is scarce comparable with their ignorance, whose purest affections are but inordinate passions, in respect of their fervent desire, and inflamed charity? 'Tis true, no man can speak of it as he ought, yet something we will speak of it as we can, and God, at the hands of an unworthy sinner expects no more.

First therefore, as God hath made all things serviceable for the use of man, so hath he also made them amiable in their several degrees for his delight, and they please him onely so far forth, as they are sprinkled and bedewed with some drops of amability, which he hath distilled upon them from the immense Ocean of his love; and yet all those motives unto love, that are dispersed among the vast multitude of the Creatures, are united in him, in a far more eminent degree. We love our parents by nature as imparters of life, and authors of our Being. Yet if we do but turn our eyes unto God, we shall soon perceive, that there was but a small spark of paternity in them, in respect of him: for he gave them bodies, and Being, and life, and abilities to be parents, he formed the body when they never minded us, and he kept it day and night, when they never remembred us, his watchfull eye waked over both them and us, when they were asleep, and he alone created the souls, wherein they had neither part nor action. If therefore we love our parents for our natural Being, though the interest they have in

in it, you see, is very little; certainly we ought to love God by so much more than our parents, even for that Being, by how much he hath a greater share in it than they. But let us raise up our thoughts to the contemplation of our new birth; let it be considered, that there God alone is the agent without any their concurrence or cooperation; and then, look what disproportion there is between nature and grace, what difference between a reprobate and a child of God, the same odds there must be in our affection; for according to the advancement of our estate, so should be the exaltation of our love.

Now as nature doth incline us to affect those that be the authours of our Being, so in the process of our years, discretion prompts us to affect those that are means of our well being, such as are bountifull in bestowing favours and benefits upon us: and this is a thing not proper to man onely, but common also to him with beasts, who love and fawn upon their benefactors. If we shall but lift up our eyes unto God, and consider those innumerable helps and means, which we hourly receive from his bountifull hand to preserve nature, to further grace; if we do but think upon the meat we eat, the cloathes we wear, the air we breath, the sense we use, the life we enjoy, the wit whereby we reason, and the will wherewith we affect, that they are all his gifts, if we shall remember that he hath given us his sacraments, as conduits of grace, his inspirations, as helps to holiness, his truth, as a light unto our paths, and his corrections, as means of amendment, in summ if we do but call to minde that he

hath given us his son for a ransom, his spirit for a pledg, his word for a guide, the world for a walk, and reserves a kingdom for our inheritance, we must needs conclude, that of all benefactours, God is the best, and therefore in this respect also deserves most love. Again, beauty, the glory of nature, the glimpse of the soul, a beam of Gods own brightness, and the harmony of mortal bodies is so powerfull to entice the sense, to inveagle the judgments, and to captivate the affections of most men, that is, hath defaced and deformed many an immortal soul. But what's all the beauty of the children of men in comparison of him, who doth so adorn the Lillies of the field, that *Solomon &c.* Alas ! it is nothing, & less than nothing, and worse than nothing, in respect of that glorious beauty, that Majesticall countenance, that Celestial brightness, which the Angels desire to behold, the blessed Saints contemplate, and we, wandring Pilgrims, aspire to the end of our peregrinations.

Now though beauty be thus allective and powerfull, yet it takes not so generally, as doth that whereunto all the sons of men are more inclinable, that is, an unsatiable desire of delight, for they fix not their love upon any thing, but that which is candied with semblable pleasure. But what are the pleasures of this life, that do so gull and mislead the soul, but transitory follies, and fugitive fancies, and pernicious errors, and sweet poysons, and sugred gall, in respect of that sovereign sweetness which is in God, surpassing the hony and the hony-comb ? Which sweetness though few do taste of in this life, yet hath not God so wholly reserved his spiritual and di-

divine pleasures for the Citizens of the heavenly *Jerusalem*, but that in the barren wilderness of this world, he lets fall a kinde of *Manna*, which is to be gathered in some measure, though not in great abundance, and refresheth their thirsty souls with sweet water, though it fall but by drops, and that out of the hard rock too, for what are those consolations, which the faithfull do feel, their adversities, but *Manna* in the desert? What are those comforts, which good souls do gather out of our *Saviours* bitter passion, but hony distilled from the craggy rock, and what are those jubiles of heart, those secret joyes that proceeds from a good conscience, but clusters of grapes shewed unto good men, in sign of the fertility of the future land of promise; never was the hunger of any soul yet satisfied, till she tasted of these divine dainties, nor her thirst quenched, till she sipt of these sacred liquors; for we can but taste, but sip here, we shall have a full draught hereafter, God hath it plentifully in store for them that love him, *quia de torrente voluptatis potabit eos.* Psalm 36. 8. for &c. As for those empty and windy husks of sensual delights *non esurientes animas, sed ipsam esuriem pascunt animarum* *Augustine*, they satisfie the soul just as much as a crum of bread doth a man that is ready to starve with hunger. Alas, who seeth not how our affections proul and range up and down from one thing to another, seeking contentment, but finding none. For when any one sense hath swallowed up all his pleasure, either the desire is not satisfied, or else is over cloyed, whereby the soul being driven to seek for some other

other refreshment to avoid the former molestation, wanders up and down, and begs of every poor Creature a scrap of comfort. So true is that which the good Father sometimes did confess, *Domine fecisti nos ad te, & inquietum est cor nostrum donec requiescat in te*, that done, the soul can finde no rest for the sole of her foot, nothing that her affections can fix upon out of the Ark of Gods love; not unlike the needle touched with the Load-stone, that never ceaseth his trembling and quivering motion, till it enjoy the full aspect of his Northern pole. In summ then, if pleasure be such a powerfull motive to love, then let it move us to love our God, the onely object of compleat contentation, the onely Paradise of true delight, out of which all is but a barren and an uncouth wildernes, full of discontentments and molestfull labour.

Now though these particulars, which we have named, parentage and bounty, and beauty and pleasure be strong inducements to love, yet as the Diamond formeth and fashioneth the Diamond, so love, more powerfully than any other thing, doth form and fashion love. For as fire turns fewel into fire, and fewel so converted increaseth fire; as the sun beams, shining on a wall, impart their heat unto it, and the wall having received that heat, by reflection increaseth the same, so doth love cause love, and that being caused, increaseth the Original love.

Well then, hath God loved us, and shall not we mutually love him? Hath he put that sacred and celestial fire under our heats, and shall not we be combusti-

bustible ? shall not we help to make it burn ? Hath he suffered those golden and glorious beams to shine upon our walls, and shall not we reflect a little upon him again ? Shall we wish God that mischief, which one did to his enemy, that he might love and not be beloved ? *Nimis durus est animus, qui dilectionem, si nolebat impendere, nolit rependere.* *Augustine.* It is but a barbarous and a Savage disposition between man and man, not to repay love with love, if it be pure and consorting with Christianity, but between man and God, (I cannot devise a Name bad enough for it) I am sure it is extreme madness and damnable folly, especially if we consider the efficacy and the consequence of his love, which doth so evidently discover it self here for our good, that as the *Jews* said of our *Saviour* when he wept over *Lazarus* : the same may we say now, *Ecce quantum dilexit*, behold how he hath loved us, how entirely, how really, for he hath loved us so well as to wash away our sins, that's the Third step in this ascent here, *To him that loved us, and washed us from our sins, &c.*

3. Though remission of sins be expressed in Scripture by divers phrases, alluding diversly to their nature, for sometimes they are said to be forgiven, and so it is implied that they are offences, and debts, and injuries, sometimes to be blotted out, and so it is implied that they are evidences against us, sometimes to be covered, and so it is implied, that they are spiritual deformities ; sometimes to be healed, and so it is implied that they are the wounds, and sores, and diseases of the soul, yet is it not

not expressed by any one thing so often as by washing, that's the phrase of the holy Ghost here, and so it is implied, that they are spots, and stains, and spiritual pollutions, that so the daily defilements of the body might put us in minde of the defilements of the soul, and that our common care and practise to wash the one, might move us to the like care of the other. Indeed, God hath always declared himself to be a lover of cleanliness, even in his outward worship; witness that Laver in the Tabernacle and those frequent ablutions and purifications among the *Jews*, even by his own command, and all to instruct them by those moral and typical expressions, what he required in the Inner man, that is, a semblable purity in the heart, without which their Priests were unclean, their altars unhallowed, and all their sacrifices but meer abomination. You that love to have your houses so neatly washed, and yet defile your fingers hourly with false weights, and yet bedawb your shops, I mean, your souls with extortion and perjury: you curious and dainty dames, that love to see your faces in your floors, and hate nothing more than spitting and foul feet, and yet can be content that the feet of some foul adulterer should creep into your beds; you that bestow so much cost and labour to scour the out side of your pots, to cleanse your bodies, and yet care not what filthiness, what beastliness there is within, even this outward cleanliness will rise up against you in the day of judgment, and as *Diogenes*, when he came to visit the neat house of his foul-faced friend, did spitt in his face: so is it much to be feared

feared, that God at his visitation will spit in your hearts, as the fowlest corner in all the house. For what is a black and defiled soul in a trimm and cleanly body ? Or whereto shall we liken it ? It is a Crocodile in an *Ægyptian* temple, a stinking carkas in a whitened sepulcher, a rusty blade in a velvet sheath, and Dragons gall, or bane of Basilisks closed up in a vial of Christal : Since God hath declared himself, that he requireth truth in the inward parts, *Psal. 51. 6.* What will become of those men, whose inward parts are very wickedness ? *Psal. 5. 9.* He that washeth his hand, and not his heart, is a *Pilate*, and *Christ* doth still suffer under him ; that's not the washing which the Text here speaks of ; if no superficial, no outward washing, God takes no notice of that pollution which sticks in thy skin, and he takes as little notice of washing it away. There is nothing that defiles us in his sight, but that spiritual filth, the guilt of sin in the soul, there every evil thought is a spot, and every wicked action a stain, and it is onely a spiritual purity, like that of the Kings daughter, who was all glorious within, that must make us beautifull in his sight ; but then it must be no conceited, no pretended purity. God takes no pleasure to see the white of thine eye, he loves to see the whiteness of thy heart. There is a generation (saith *Solomon*) that are pure in their own eys, so pure, that they account all others unclean, as the *Romans* accounted all others *Barbarians* beside themselves ; they think that the herb of grace grows no where but in their garden, and there they call every nettle by that name, so pure are they in their own eys, and yet all their

holiness is but candied Hypocrisie, for *Solomon* saith, that they are not washed from their filthines, *Prov. 30. 22.* It is a real, a viscerall purity that God requires, neither can we be clean in his sight, till our sins are washed away. I, But who is he that shall do it? Can any man wash himself? It is not possible that a hand, defiled with sin, should wash away sin. If I wash my self in snow water (saith *Job*) and make my hands never so clean, yet shall I be plunged in the ditch, and my own clothes shall make me to be abhorred *Job 9.30.* Wash ye, saith the Prophet *Isai*, make you clean, *Esaie. 1. 16.* But the vulgar translation renders it by a verb passive, *Lavamini*, be ye washed, that is, washed by another, some body else must wash us before we can be clean, & that none can do without bloud, *sine sanguine nulla est remissio*, such is the haynousnes of our sins, and none will do without love, such is the loathesomeness of them; He that loved us, it is he that washed us from our sins, and because the bloud of *Bulls* and of *Goats* was not effectual in this case, therefore behold here a further degree of his love, in that he did it *proprio sanguine*, that's the fourth step in this ascent here, *him that loved us and &c.*

4. I told you at first that the current of Gods love would bring us at length to the red sea of our *Saviours* bloud, through which every true *Israelite* may safely pass towards the land of *Promise*, when as the *Egyptians*, his sins shall be droun'd behinde him. There was much bloud shed before *Christ* came, and yet those two Lambs, that were daily offered in the old Law, the one in the morning, the other

other at even, were both but types of him, for he was slain in the morning and at even too, 1. He was slain early in the morning, of Gods foreknowledge and intention, so the scripture saith, that he is *Agnus occisus ab origine*, and 2. He was slain at the even of time, towards the latter end of the world, when he came in the flesh, for the execution of that degree was not till then. But there was never any bloud that could expiate and wash away sin, but onely his: and this the Prophet *David* knew well enough, when he prayed unto him to wash him from his wickednes, and to cleanse him from his sin, even in the middest of all those sacrifices, when their Altars did swim with bloud. No sooner had man defiled himself by his fall, but presently God provided this *Jordan*, this *Beithesda*, this sacred Bath, wherein the filth and the skurf, which he contracted by that fall, might be washed away. But the stream did run but softly and invisibly, onely in the channel of faith, till *Christ* came, and then after it had run vitally in his blessed veins, for the space of three and thirty years, it ran visibly on this day and violently too, from the top of Mount *Calvary*, and extended his course through the whole world, *In omnem terram exivit sonus*. And ever since, the stream of it hath made glad the whole Church of God. Now as Historians when they write of any famous river, do usually set down the head of it, (as *Meses* did the head of those four rivers that issued out of *Paradise*) and shew where it first springs out of the ground; so must we do here: it is fit that you shoulde know where this sacred and soveraign current had his first source,

and origin, and that is, out of the holes and clefts of the rock, *& petra erat Christus*, and that rock *&c.* The first time that it began to well out, was at his circumcision, it dropt a little then, but that was onely a taste of that soul-saving liquor, which was not to be pearc'd till the time of his passion: it was onely an earnest penny of that full price for our Redemption, which he was to pay upon the Cross. The 2. Time that it bubbled up, was in that bitter Agony, which he suffered in the garden, to expiate that sin, which *Adam* in the garden had committed before; and then it dropt and trickled down so fast, that it became a current over his whole body.

I have read of one that wept bloud when he was taken by his enemies, but to sweat bloud, and that in such great drops as our *Saviour* did, that's an unparallel'd Agony; and yet our *Saviour* did but weep neither: every pore was an eye, and every drop a tear, so numerous were those sins, which he was to bewail, that two eys would not serve the turn. Did *Christ* thus weep in the garden? Then when thou art in thy garden, in the midst of thy pleasures, do but remember that Agony; least thou offend him there, as thy fore-fathers did, and think thy self but a hard-harted man, if thou canst not shed some tears at thine eys for those sins of thine, that caused him thus to weep bloud for thee, over his whole body. Yet this was but the first act of the Tragedy neither: As the moysture of walls and pavements shews that it will be fowl weather, so was this bloody sweat a sign that there was a cruel tempest to come, and it begun to rise already. No sooner was he out of this sweat,

sweat, but presently he was in his enemies hands, that came with swords and staves to take him. But what might he have done against them, had he but lifted up his hand, that did so smite them with a word of his mouth, that they all fell back to the ground ? It is a fearfull thing for a man to fall upon his back, for he sees not where he falls, neither can he so easily get up again. There is no man so sure of footing in this slippery world, but that many times he doth stumble, and fall too. But a good man he falls commonly upon his face, he sees what he hath done, and makes hast by repentance to rise up again, when the Prophet *David* had finned, it was well that his sin was always before him *Psal 51.3.* But a wicked man, when he falls, it is upon his back, as the *Jews* did here, he sees not where he falls, as they knew not what they did, when they came to take *Christ* : and when they had once taken him, they used him accordingly, they did so thirst after his bloud, that they studied how to draw it every hour. You have heard that he bled twice already, and now he bleeds the third time under *Pilates* scourge ; and as a river, the further it runs, the more strength it gathers by receiving into it new currents : so was it with this stream of our *Saviours* bloud : it grew still bigger and bigger, so many were those rivulets that discharg'd themselves into this channel, out of his head, his hands, his feet, his side, that at length it became a red sea of bloud, 'Tis true, *Pilate* seem'd willing to have stopt it before it came to this pass, but since he feared *Cesar* more than *God*, and vallued his preferment above his salvation, and suffered himself to be over-

sway'd by *Herod* the *Tetrarch* (that's *Lactansius* his opinion) we may not wonder that he pronounced the sentence of death against our *Saviour* out of the same mouth, wherewith he pronounced him innocent before. He that regards any great mans word or message, or Letter, any *Herod* more than a poor mans cause, and prefers his place before his conscience; but of the two, had rather that *Christ* should suffer in some innocent Member, than that *Cæsar* should frown upon him, I would he had a *Pilate* written in his fore-head as plainly, as ever he caus'd any rogue to be burnt in the hand. It is observ'd, that the sign of *Virgo* (which is the emblem of justice) is placed in the *Zodiack*, *inter Leonem & Libram*, to shew, that a good Judge should be always in that posture, having on the one side the scale of equity to weigh the cause, and on the other the courage of a *Lion* to pronounce the sentence. But *Pilate*, in stead of these, is plac'd between pusillanimity and partiality, and therefore our *Saviours* doom is that he must be crucified.

And now *Egredimini filie Sion* Cant. 3. 11. Ye devout and Christian souls, forth of your selves, and forth of your sins, and behold your *Saviour* with the Crown of Thorns, wherewith his Step-dame, the sinagogue, did crown him in the day of her malice: See those cursed Thorns now draw bloud of him, by whose heavenly moisture they grew before. *Egredimini* go forth yet further, and see *Jacob* carrying that Ladder, the Crofs, by which you may ascend into heaven, behold *Eliakim* bearing on his shoulder the key of the house of *David* *Esaï* 22. 22.

to open for you the gate of *Paradise*; behold *Abimelech* carrying on his shoulder the bough of the tree, and saying to his companions, *Quod me videtis facere, cito facite* Jud. 9. 48. So Christ says *Unusquisque tollat crucem* Mat. 10. 33. *Egredimini*, go forth yet but a little further, to see that Cross now bearing him. And there stand ye still a while to see the most Tragical sight that the eye of heaven ever look'd upon. But behold it by degrees 1. Consider who it is that suffers: it is not possible for any to suffer more pain and torment in a body than he did, for it is observ'd by Physitians, that the purer the bloud is, the more active and quick the spirits, the more equal the mixture of the humours, the more vigorous the natural faculties, and generally the finer the constitution is, the more impatient is the body of pain, and the more powerfully doth torment work upon it. But, to the strength and purity of our Saviours constitution, do but add the league and the love that was in him between the flesh and the spirit, and consider, that the one never lusted against the other, and then imagine, if you can imagine, what grief and anguish there was in that separation 2. Consider and see a *quibus*, of whom he suffers; alas, of whom did he not suffer, the *Gentiles* condemn him, the *Jews* crucifie him, the Rulers conspire against him, the chief Priests, they punish him, the Souldiers abuse him, the Servants buffet him, the Thief blasphemeth him, the passengers mock him, one Disciple denies, another betraies him, all forsake him, and God himself cries out from heaven; *Propterea scelus populi mei percussi eum*; *Ezai 53. 8. For the trans-*

transgression, &c. 3. Consider the time wherein he suffers, it is upon a festival day, when men and women, old and young, bond and free are all at leisure, and at liberty to see him tormented, and it is observ'd by some, that it was upon the very same day, wherein he delivered their fore-fathers out of *Egypt*: I am sure it was when he came to deliver them out of a worse *Egypt*, a greater bondage than ever that was. 4. Consider the place where he suffered, that is on Mount *Calvary*; a place infamous for the publick execution of all malefactors: and then see his company with whom he is crucified, they are Thieves, and he suffers between them both. And is he not crucified in his members between two Thieves still: the poor Client, he is crucified between the Judge and the Lawyer, when the one is unjust, the other unconscionable. The sick patient, he is crucified between the Physitian and the Apothecary, when the one tries conclusions, and the other fails in the premises. The Protestant is crucified between the Papist and Puritans, the one troubles him for his Doctrine, the other for his government. The *Gentleman* is crucified between the Usurer and Scrivener, and virtue it self was ever tormented between two extremes, the excess and the defect, as *Christ* here was between two Thieves. But now recollect all those scattered glances, and fix your sight onely upon him. See how many instruments are used to draw his bloud, the Spear, the Nails, the Thorns, and see in how many parts he sheds his bloud, in his head, his hand, his feet, his side, each one contributing his several stream to make up that red sea, wherein those

those sharp-pointed fins of ours, which occasionally drew all this bloud, are wash'd away ; now as he that look's upon any thing by the light of the day, draws nearer and nearer to his object, when the sun is ready to set, and when the light begins to fail, and looks more wistly, more intently upon it than before, so do you too. Sure that glorious Sun of righteousness is now declining towards his West, since the light of his blessed face doth now decay ; come as near, and look with the eye of your meditation as earnestly as you can, and see emptiness in his veins, and paleness in his countenance, and dimness in his eys, and faintness in the spirits, and death in the whole body : See those two sparrows, *Levit. 14.* The one, that is the body dying, he bows down his head, and the other, that is, the soul flying away, he yields up the Ghost. And now that you have seen all this, since the earth did tremble, and the graves open, and the rocks cleave asunder, and the sun hide his face at this hideous and horrid spectacle, if you be not more insensible and hard-harted than all they, if you be not like so many statues of bras, or pillars of Marble, or like those trees in *Fava major, quarum medulla ferrea*, it must needs move you too, since all this was done and suffered for your sakes, that you might reap that in peace and joy, which our *Saviour* did thus sowe in tears and bloud. If it do not, then know, that those Creatures, which wanted sense, will rise up against you, that wanted remorse in the day of judgement.

Thus have I presented unto you the history of the day in his native colour, and in the phrase of my

Text, that is in bloud, and now as Christ himself calls upon you by the mouth of his Prophet to consider, and behold, *Si unquam fuit dolor, sicut dolor ejus, if &c.* So let me move you in the terms of my consider, to consider and behold, *Si unquam fuit amor, sicut amor ejus, it &c.* Who thus fought for us till he sweat, and sweat till he bled, and bled till he died. *Sic dilexit,* so hath he loved us; it is a *sic* without a *sicut*, there was never the like love; yet so hath he loved us, as to lay down his life, that he might make us a bath of his own bloud. Come then, thou defiled and sinfull soul, and wash thy self in this blessed stream, what ere thy sins be, whether they be spots, or stains, sins of infirmity, or whether they be coloured & dyed of purpose, voluntary sins, yea, though they be scarlet sins of a double dye, that is dyed in the wooll, and dyed in the cloth, sins committed in youth, and continued in age, yet come, and cast thy self into this sacred laver, though they be as red as crimson, *Esaï 1.18.* Yet is there virtue in this bloud to make them as white, the Prophet *David* says, whiter then snow.

As then the *Jews* cried out this day in respect of the guilt, so let us in respect of the virtue of this bloud, *Sanguis ejus super nos & super liberos nostros,* his bloud, &c. Happy is the man that is thus washed, but more happy is he, if, being once washed, he make a conscience of defiling himself again, as the spouse was carefull to preserve the cleanliness of her feet, so should a Christian be carefull likewise to preserve the cleanliness of his soul, and let him learn of her to answer all temptations unto sin with a *Quomodo* in-

inquinabo, Cant. 5. 3. My Saviour hath wash'd my
foal, and wash'd it in his own bloud, & *Quomodo in-*
quinabo and how &c. Though a man wash his durty
hands in a basin of the purest water that is, yet if
he fowl them often, and wash them as often in the
same water, it grows fowl at length, and then *Quos*
dilimis inquinat, Tert. So likewise when thy sins are
wash'd away in thy Redeemers bloud, if thou, like
a sow return to the mire again, and still contract
new durt, and think still to be wash'd where thou
waſt before, though at first it took away the guilt
of thy sins, yet by thy abuse, it will defile thee so
far, as to add more guilt, because thou doſt Crucify
to thy ſelf the Son of God afresh, and putt'ſt him
to open shame *Heb. 6. 6.* The more it doth cost us
to have any thing made clean, the more care we
have to keep it ſo: never was any thing wash'd at
ſo deer a rate as a Christian mans ſoul, and therefore
it ſhould not be defiled every day; then let it be thy
care to keep thy ſelf clean from ſin, ſince it was thy
Saviours love to wash away thy ſins in his own bloud.
And yet behold here a further degree of his love
than this, for he hath washed us ſo clean, as to pre-
pare us for a ſacred Unction, he hath not onely ta-
ken away the guilt of our ſins by the Merit, but
also ſanctified us by the efficacy of his bloud, for he
hath made us Kings and Priests, that's the fifth ſtep
in this ascent here, *To him that loved us, &c.*

Obſerve that it is ſaid here, that he hath made
us, for if he had not made us, we could not have been
ſo. *Hiunt non naſcuntur Christiani.* Tert, our parents
had no hand in it, nor yet our ſelves, it is he that

hath made us, and not we our selves, we are his Kings and his Priests. Kings by his choice, and Priests by his consecration. You see the holy Ghost here joyns both these together, and indeed it's necessary that it should be so, *Alterius sic altera poscit opem res*, they have such a mutual dependency each upon other, that the King cannot be without a Priest to direct him, nor the Priest without a King to defend him, so that neither of them can stand alone.

But the Text implies a nearer union than this, not only a Political union of both these Persons in one state, but an Hypostaticall union of both these functions in one Person. That they were thus united in our *Saviour*, I think no man will make any question, except he doubt whether he were the *Christ* or no, and yet this union of them is more ancient than so too. It was sometime true in the government of the *Jews*, that the same men were both Princes and Priests, and it is not improbable, that this was their Original government, since the same word in the *Hebrew* signifies a Prince and a Priest too; and therefore you shall observe in very many places of the old Testament, that where there is, Priest in the Text, there our translators have put Prince in the margin, a Priest or a Prince, they both concur Originally in one and the same word. As it was thus sometimes among the *Jews*, so for the most part amongst the *Gentiles*: the Kingly and the Priestly office meet both in one man. It is observed out of history, that the Kings of *Perse*, and of *Medea* were inaugurated to be the Priests of their sacred Ceremonies. In *Athens*, in *Lacedemonia*, the Ceremonies of

of their religion, were ordered by their Kings. That famous *Mercury*, surnamed *Trismegistus*, thrice greatest was so called, because he was the greatest Philosopher, the greatest Priest, and the greatest King. Among the *Romans* it was one of the Original laws, and *Romulus* himself establish'd it, *Sacrum omnium potestas sub regibus esto.*

In process of time, when the Kings were cast out of that state, and the name of a King was hatefull to the *Romans*: yet they Created a King, that was called *Rex sacrificus*, and his wife was called *Regina facrorum*. Afterwards, when the standard of the Gospel was once advanc'd in the state, when the Emperours became Christians, religion was both advanc'd and ordered by Imperial authority, and the affaers of the Church depended upon them so far, that the greatest Councils were always assembled by their appointment, and the volume of decrees is observ'd to be full of their Constitutions; Indeed it is not onely convenient, but necessary, that it should be so, that those affaers of state, which are of greatest importance, as matters of religion are, should be inseparably and absolutely annexed to the sovereign Majestie without any relation to, or dependency upon any forreign *Jurisdiction*: otherwise, what power can a Prince have, either against his enemies, or over his own people, if their consciences be command-ed by a stranger, further than that Stranger will give leave; or how can he be esteemed a Sovereign, who in the greatest matters acknowledgeth another greater than himself? The resultance of which considera-tions doth issue it self into these two Observaions.

1. *Obs.* The dignity of the Priest-hood, what ere men think of it now, yet you see it hath always been a flower of the Crown. Let no man therefore disdain to be girt in a linnen Ephod. What ere he be, the Priest-hood is too good for him, he is not too good for the Priest-hood. It was *Feroboams* sin that he made Priests of the lowest of the people, and as long as the book of God is extant, it will be *Feroboams* shame.

2. *Obs.* Here the care that Princes should have of the affairs of religion, since they are anointed, not onely *ad mundi regimen*, but also *ad Ecclesie prae-dium*.

It is observ'd that our *Saviour* whipt the buyers and sellers twice out of the Temple; it was one of the first, and one of the last miracles that ever he did, surely it was to teach Kings and Princes, whom it doth most concern, that they should make it their first, and their last care to purge the Temple. For as it doth conduce to the discharge of their duties, so doth it likewise to the safegard of their persons, and states, that no forreign falsehood, no external Ceremonies, no different professors be admitted, least God be wronged in his truth, and themselves endamaged in their supremacy. We need not travel far for examples in this case, if we do but stay at home, and look within our own doors, we shall finde, that no conspiracy or sedition hath been attempted in late ages, but by persons differing from the religion publickly professed, and commonly for no other cause. Surely then it is not altogether so safe to use the counsel or imployment of men that are of a different faith,

faith, especially if the religion be such as alloweth any means to attain the desired ends. Those Priests of *Jupiter in the Island of Meroe* held the people of *Aethiopia* in such a superstitious dependency upon them, that they would send to them at pleasure, and command them to murther their Kings.

The Christian world is not now to learn, that the *Pope* and his *F jesuites* have long since aspired to some authority, nay, a writer of their own is not ashame'd to claim it for them upon this very ground : but a worthy Member of our Church tells him, he might also have observ'd, as a prophecy of the ruine of their usurpation, that as soon as *Ergamenes* a learned and understanding King came amongst them, he suddenly surpriz'd and slew them all, and so put an end both to their office and authority.

We have done with the literal consideration of these two, Kings and Priests, and shewed you what doth result from their union here in the Text. We will now consider them in a spiritual sense, and in a nearer concernency, *Quod nos, &c.* 1. *Kings.* It is not lost labour to serve God ; to serve an earthly King, oftentimes it is : many a gallant Courtier spends his time and his means in hope of honour, and in the end dies poor and contemptible, whereas a good Christian never fails of preferment. 'Tis true, the one enjoys a great deal of bravery, the other endures a great deal of troubles, but yet it is as true, that the life of a Courtier, in the midst of his bravery, is but a golden servitude, and the life of a Christian, in the midst of affliction, is perfect liberty, yea, and dignity too, *Quia deo servire regnare est.* He that

that is Gods servant is a King by his place, and a compleat King too. The Cross is his Scepter, *In hoc signo vincit*; and affliction is his Crown, a Crown of Thorns indeed, but yet *Christ* himself had no better Crown while he was here, and we must look for no other. 'Tis true, there is another Crown *Corona justitie, Corona gloria, Corona immarcescibilis*. But that's laid up for us (as S. Paul speaks) against the day of triumph, till the time of our full Inthronization in the Kingdom of heaven, from whence principally we have our denomination, and are called Kings, in respect of the right we have thereunto even in this life, but the kingdom, that every good Christian is here actually posseſſ'd of is himself, and if it be true that he is another world by himself, then it is a large dominion; I am sure it is the highest, the greatest Sovereignty of all. But ever since the first breach of the peace between the flesh & the spirit ever since the first broken head, this kingdom hath been so infested by mutinous rebels, disordered affections, which continually take up arms against reason, and fleshly lusts that warre against the soul, so assaulted by forreign enemies, the world and the Devil, that hourly seek to invade this Territory, that ever since, *Vita hominis militia est*, and all to keep this kingdom in peace. *To this end hath God made us Kings, and arm'd us, Cap aye*, with that spiritual panoply, the whole armour of God out of his own Magazin. *Eph. 6.* That we should continually fight against those rebels, those enemies, & *maledictus qui prohibet gladium a sanguine*; these be the Moabites that we are to kill, and cursed &c. *Jeremiah, 48. 10.* Yet

notwithstanding there is no man that can settle such an unmolested peace within himself, but that as long as there is a Devil in the air, he shall be sure never to want a Traitor in his kingdom. There will be an *Israel* and an *amelek* within him still, and one of these two must prevail : If we bear not some rule over our corruptions, (for we cannot utterly exterminate them) they will domineer over us. So S. *Augustine* says, that a sinner is *Servus tot dominorum quot vi-*
tiorum, look how many vices he is addicted to, &c & &c.

Though *Alexander* were one of the greatest conquerors that ever this greater world did bear, yet because he bare no sway at home, in that lesser world, because he had no command over himself, *Diogenes* call'd him, *Servum servorum*, a servant of servants, a slave, because he was basely subject to his own concupiscence, since then God hath made us Kings, let not us make our selves slaves, but rather let us fight against those lusts to the death, that fight against our souls to their damnation. For if ever the rule were true, then it is true here, *Oportet imperatorem pugnantem mori*, a Christian King &c.

But there is nothing that will more help to facilitate the victory in this case, than that common policy of state ; to disarm the rebels, to take from them those two main weapons, whereby they do so much annoy us, I mean idleness and gluttony. The flesh would not be so coltish, but that we give it too much rest, it is our pampering of the Ass that makes him kick, let him have more burden, and less provender, and he will be quiet enough. There is no better means

to subdue the disturbers of our spiritual peace; than mortification. It was a pretty Stratagem that the commander of a Castle sometimes did use, who, being long besieg'd by the enemy, carried forth his dead men, and set them up in armour against the out-side of the wall; which, the enemy perceiving, supposed they had been all alive, and when he saw that nothing could frighten them, being amaz'd thereat, and out of hope to prevail; he suddenly rais'd the siedg, and so those dead men skar'd, him away. The application is soon made; there is nothing that will sooner skare away the Devil, when he beleagiers the Cittadel of the soul, than mortified affections, clad in the bright armour of a Christian conversation.

Thus have I shew'd you how God hath made us Kings, and for what end: you shall now see how he hath made us Priests, that's by a spiritual unction too, and as it adds to our dignity, so it adds to our duty; likewise we are anointed Priests to perform the office of Priests: that is, to offer up sacrifices, and as the Priest-hood is, so is the sacrifice, both Evangelical, both Spiritual; the Priest-hood holy, and the sacrifice holy too. So S. Peter says, that we are an holy Priest-hood to offer up spiritual sacrifice unto God 1. Pet. 2. 5. Now as in the old Law they offer'd up three kinds of sacrifice unto God. 1. *Holocaustum*, 2. *Victimam pro peccato*, 3. *Hosiam pacificam*; So must we under the Gospel too. 1. a Christians burnt sacrifice is himself; as they offer'd up the whole beast, so must we immolate the whole

whole man, both soul and body unto God: And that it may be a perfect sacrifice, because we have no fire of our own, we are to crave fire from heaven, to pray unto God that he would send down the fire of his grace to consume our corrupt and drossie affections, that so we may be a reasonable, holy and acceptable sacrifice unto God. Now observe, that as heretofore God required the youngest, and the fairest, and the fattest of the flock, so doth he still. His sacrifice must not be blinde, or lame, or sick, *Mal. 1. 8.* When we are at our best we are not good enough for God, dost thou think then that he will accept of thy old and drye bones when the Devil hath suck'd out the marrow? No man would present a lame horse, or a disordered clock to the King; *Caro jumentum,* the body is thy beast, thy flesh is thy horse, and wilt thou present that to God, when it is dry-foundred with idleness, or lam'd and tyrd out with excess of wantonnes? When the clock of thy soul hath been long set by the Devils dial, and when all the wheels, all thy faculties are disordered and worn out in that motion, wilt thou then present it to thy God? When the keepers of thy houise shall tremble, as it is, *Eccles. 12. 3.* That is, when the knees are feeble, and knock one against another, when the strong men bow themselves, *i. e.* The arms weak and impotent, when the grinders shall cease because they are few, and they wax dark that look out at the windows, thine eys dim and ready to sink into their holes, when the doors shall be shut in the streets, (as it follows there) thy fenses not able to

entertain their objects, when thou hast the Palsey in thine hand, and the staggers, the *Vertigo* in thy head, and the gout in thy feet, and cramps, and convulsions, and aches in thy joyns, art thou then a fit sacrifice for God, and dost thou think that he will accept of thee then? Offer thy self therefore whilst thou art young, and sound, and unfoyl'd, and then God will accept thy sacrifice.

2. A Christians sin-offering is his repentance, as heretofore they offered *Victimam pro peccato*, so must we now, *Peccatum pro victima*. God did never conceive any hatred against the life of those poor beasts, alas! *Quid meruere boves?* That they should be so slaughterd? But he shew'd thereby, that as our sins are mortal, so they must dye; when a man exerciseth a godly revenge upon himself by repentance and mortification, then he slays his son, and in so doing he offers up a double sacrifice to God; the one is of the sin within, the other is of the contrary good action without, and these two are like those two *Sparrows*, or two *Goats* in the Law, the sin is the *Sparrow*, the *Goat*, that dyes, and the opposite virtue is the *scape-Goat*, the *Sparrow*, that flies away.

3. A Christians peace-offering is prayer, hereby do we express our thankfulness to God for past benefits, and our desires for the impetration of future favour, as our several necessities do require. If happily thou be troubled, when thou offerest up thy prayers with distractions and wandring thoughts, as *Abraham* was with the birds when he did sacrifice, then

then skare them away, as *Abraham* did those birds, that they defile not thy offering.

But as in these three we resemble and exceed those typique times, so there is yet another sacrifice, wherein we exceed our selves in all those three, and it is the greatest sacrifice that we can offer *i.e.* The sacrifice of Martyrdom, when God calls upon us by evident and concurrent circumstances for the defence of his truth, and the furtherance of his glory, we may not be niggardly or covetous of our selves, God hath made us Priests in this case to offer up our bodies to the fury of persecutors, and to the extremity of torments, and we must do it as freely, as heretofore they offered their beasts to slaughter. But to be prodigal of life, when God doth not call, and upon every false alarm of the Catholick cause, or the *Popes* supremacy, to precipitate the body into danger, this is *Romish* fool-hardiness, proceeding from a vicious affectation of imaginary Martyrdom, and herein they are not Priests, but Murtherers. Yet notwithstanding, to encourage or rather to mis-inflame themselves and others hereunto, and withal to alleviate the burden somewhat, and to take away the rigour and tartness of it, they have divers pleasing fancies, as that it saves *opere operato*, that it is *opus privilegiatum*, and takes away all sin, that it delivers from Purgatory, and advanceth the treasury of the Church, and the like; whereby they ease themselves just as much, as he did, who would needs make an earthen pitcher his pillow, and because he found it was too hard, *paleis implebat, Eustath*, he stuffed it with chaff. Now

as in the old Law, besides those sacrifices they had also oblations, so have we under the Gospel, we have our oblations likewise, that is, the works of charity, and as their oblations were, so must ours be *de primitiis* too. But it is observ'd that there were three payments of first fruits appointed by God to the *Jews*. The first were *Primitiae spicarum*, and this was early in the year about *Easter*. The second *Primitiae pannum*, after the corn was converted to that use, and this, though it were not so soon, yet it was early too about *Whitsontide*. The third were *Primitiae frugum*, of all the latter fruits, and this was very late in *Autumne* in the fall, about *September*; In the two first of these payments, in those that were offered early, God had his part, but in the later fruities he had none. Offer therefore unto God *Primitiae spicarum*, when thou dost but glean and gather up an estate by little and little, let not God loose his first fruits, offer something then to good uses, and towards the relief of thy poor brethren, and offer *Primitiae pannum*, when thou hast kneaded up riches in a settled and an establish'd fortune, offer then too. Offer at thy *Easter*, whensoever thou findest in thy self a spiritual resurrection from sin, and offer at thy *Whitsontide*, whensoever the Holy Ghost descends upon thee in a fiery tongue, when thou art melted by the powefull preaching of thy word, offer betimes: for if thou defer thy offering till *September*, till thy *fall*, till thy *Winter*, till thy *death*, if thou think to bribe God with an Hospital then, howsoever those may be thy first fruits,

fruits, because they be the first that thou gavest, yet are they not acceptable unto God; he hath no portion in them, because they come so late. But to leave these allusions, or rather to contract and draw them to a head, the summe and soul of all these sacrifices, of all these oblations, is the Heart; that's the thing that God calls for, and surely since he first gave it, it is most fit that he should have it. If thou be loath to let it go upon those terms, then consider that he hath bought it, and that full dearly too, he gave his heart before he desired thine: 'Tis but a heart for a heart, and he would have it onely to this end, that he may lay it up safely in a bed of peace, and fold it up in a bundle of joy, that so thou mayst be sure to have thy heart again. Offer it therefore, and offer it wholly, willingly, speedily, if thou delay and forbear to do it, because the flesh will not agree, remember, that as *Christ* said concerning alms, let not the left hand know what the right hand doth, *Math. 6. 2.* So the flesh must not know what the spirit doth; but as *Abraham*, when he was bid to offer up his Son, rose up betimes and left his wife at home, and never made *Sarah* privy to it, least she should stop him: so must thou offer up thy heart unto God, before the flesh hear of it: We should steal our hearts from the world, as the world stole them from us, and transport them to God, while the flesh is asleep. So shall we be *Regale sacerdotium*, and *Sanctum sacerdotium*, as *S. Peter* terms us, notwithstanding the envy and malignancy of those, who

who would willingly deprive us of this dignity, by appropriating that to their own Clergy, which *Christ* hath made common to all the faſthuſt.

6. We are now come to the laſt ſtep of this aſcent here, the highest degree of our Saviour's love, *Quod deo & patri*. That he hath not made us ordinary Kings, or ordinary Priests, but Kings to him that is the King of Kings: and Priests to him that is the *a* and the *a* the beginning and the end, the founder and the Center of all ſacrificers, that is King and Priest, to God his Father. Thus ſhall it be done to the man whom he doth love; we know not how to exprefs but by a *ſic*, and this also is a *ſic* without a *ſicut*, there is no earthly King that can raife his favorite to ſuch a height of honour as a Christian ſtands at here, *Sic dilexit*, and *ſic exaltavit*, that we may admire both, but we can exprefs neither. Yet notwithstanding two things there are which we are here put in minde of, the one is, that though we be Kings and Priests, yet may we not live like *Libertines*, at the ſwing of an uncontrollable will, but we muſt remember from whom we have our dignity, and upon whom we have our dependency, we are not Kings and Priests to our ſelves, but to God. The other is, that what conqueſt ſoever we obtain over our fins, over our ſelves, what ere our ſacrifice be, we may not ascribe any thing to our own concurrence, or appliableness, or industry, much leſs to our own merit; Since we are made Kings and Priests to God, *i.e.* for his ſervice,

we must refer all that we do in either capacity to God likewise, that is, to his glory: but shall I present unto you the summe, and the marrow, and the riches of this Text at one view: then briefly thus. Behold here your election in his love, your justification in his bloud, your sanctification by his grace, who hath made us Kings and Priests to God his Father: and now *Ei gloria*, since we are ascended by those steps that we proposed at first, into his presence that hath done all this for us, it is high time that we give him the glory, and I trust, you are by this time prepared in some measure to do it, to cast down your devout and thankfull souls at his feet, *Who hath loved us, and washed us in his own bloud, and hath made us Kings and Priests to God and his Father, &c.* That as we have the blessing, so He may have the glory, and God forbid we should grudge it him, or give it niggardly; much less with those spiritual Merit-mongers, we should intrude and usurpe upon it. But let him have all the glory, and let him have it in all the terms we can devise; *Benedictus, Magnificat, Jubilate*, and all, and let him have by all the instruments that we have, the Heart, the Tongue, the Knee, all that is within us, (as the Prophet David speaks) yea, and all that is without us, let all be employed to give him the glory: Especially since he hath given us so much glory, as we have heard before, that when we have done all we can, we then be behind-hand with him still; for the glory he gives us is *cum effectu*,

fectu, he hath made us Kings and Priests : the glory we give him is but *Cum affectu*, of his part it is *operative*, and on our part it is but *Optative* : we add nothing : to him: 'Tis onely *Confessio eucharistica*, we wish, and pray, that he may be acknowledged as he is; that from us, and from the whole Church, he may receive his due, the glory : and not the glory onely, but the dominion too, for herein consists his glory ; in the general dominion that he hath over all, as God, and secondly in the particular dominion that he hath over the Church, as Mediator. But glory and dominion that is transitory, and determinable, is not fit for God, as he hath made us Kings and Priests, and therein conferr'd on us such glory as shall never have any end ; so must our thankfulness be without end too ; in ascribing unto him glory and dominion for ever and ever.

'Tis true, the life of man is but short, yet if we gloriifie God in life, we gloriifie him in *eterno nostro* ; and we shall be the fitter to do it in *eterno suo* too. You shall observe throughout the whole *Revelation*, that in all the visions which *S. John* did see, (and in those visions he saw the secrets of Heaven it self) there is nothing so frequent as this same *doxologia*. All that he saw done there, was that the Angels, and Elders, and Saints, and all the Celestial *Hierarchy* did cast down themselves, and gave glory to him that sate upon the Throne, and to the *Lamb*. This is the melody of heaven, the *Canticum novum*, which *Saint John* heard

heard there, *Revelation 5.* And this ought to be ours; that there may be therefore a perfect Harmony betwixt Heaven and Earth, and that *Christ Jesus* may every where have his due, as well in that part of his Church, which is militant, as in that, which is there triumphant. Let us in the words of my Text conclude all in an *Ei gloria,*
To Christ that loved us, and washed us from our sins in his own blood; and *hath made us Kings and Priests to God and his Father:* to him be glory and dominion for ever and ever. *Amen.* *II* *III*

Móvō τῷ Θεῷ δόξα.

Amen, Amen.

F I N I S.

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Final Form

2. INTRODUCTION

